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241 Out of a total of 3,765 acres of land under cultivation, the residents of Shamirpet are cultivating approximately 3,000 acres.

TABLE II

463

Craft or profession	*Total number of families*	*Total number of persons*	*Men*	*Women*	*Children*	*Number of people actually working*
1. Potters	5	21	6	7	8	14
2. Carpenters	4	15	5	5	5	5
3. Blacksmiths	4	28	8	11	9	8
4. Washermen	7	31	7	8	16	18
5. Toddy-tappers	16	99	29	34	36	53
6. Shepherds	21	108	31	42	35	69
7. Barbers	2	11	2	4	5	8
8. Goldsmiths	2	13	4	6	3	4
9. Stone-breakers	3	16	5	5	6	10
10. Erkala hunters	5	16	6	6	4	11
11. Traders and Shop-keepers	13	81	22	22	37	27
12. Government servants	46	211	70	60	81	90
13. Others	7	33	10	12	11	14

● 423 An analysis of the pattern of land-ownership in the village reveals the following:

i. A fourth of the land is owned by 1 family having 800 acres.
ii. A fourth of the land is owned by 8 families having 100 acres each.
iii. A fourth of the land is owned by 20 families having 40 acres each.
iv. A fourth of the land is owned by 160 families having 5 acres each.

The headman of the village is the biggest single land-owner. He belongs to the Reddi caste which is the dominant section of the group of agricultural castes in this area. The second category includes, besides the Reddis, two Muslims—one of whom is the Patwari of the village. Even in the third category approximately 40% of the land is held by the Reddis; the rest being shared by

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other castes, especially the Brahmins, the Komtis, the toddy-tappers and the shepherds, as well as the Muslims. This category also includes two Malas and a Madiga—all three belonging to untouchable castes. The land in the fourth group belongs to several different castes. However, many of these families possess only small fragments of dry land which are quite inadequate for their needs and can in no sense be described as 'economic holdings'.

The above figures have been taken from government records. While the possession of land sold to persons outside the kin-group is given after the completion of the necessary legal formalities, the division of shares from the family land does not necessitate this and in consequence we find that the land shown in the name of one person in the official records may actually be in the possession of several families. This may be illustrated by two examples. E. D. R. has four acres of dry land and six acres of wet land recorded in his name in government registers. The dry land and three acres of wet land are under his exclusive possession. This land is cultivated by him; and the entire harvest belongs to him. But the other three acres of wet land are divided into four pieces. One of these fragments is cultivated by E. D. R. himself, one by his cousin S. R. who is E. D. R.'s father's elder brother's son. The other two fragments are cultivated by E. R. and N. R. whose position is a little unusual. In the life-time of E. D. R.'s grandfather they 'came to his house' for suitor service. After serving the family for a stipulated number of years they were married to the daughters of the family, but continued to live there to assist the old man in his cultivation. After the death of E. D. R.'s grandfather they established separate houses of their own, and are now in exclusive possession of these fragments of land which belonged to E. D. R.'s family. From the above it is clear that although the land records show the land as being in the possession of E. D. R. alone, it is in fact possessed by four different families. The Madiga untouchables were given two acres of land as a reward for the services which they render to residents of the village and touring government officials. Official records show this land as being in the possession of one family: in point of fact, it is shared by as many as seven families.

Seceding members of a family get a share of the family's ancestral land. Fragmentation follows this division of ancestral

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428 property. For many years, however, the land continues to be in
423 the name of only one member of the extended family in the government records. The division of land, cattle and effects takes place under the supervision (and with the advice) of some of the village elders, and the terms and conditions agreed upon at this time are generally respected by the seceding units of the family. In the course of our investigations only three cases came to our notice in which inconvenience was experienced in the working of arrangements thus made. This necessitated the entry of the divi-
423 sion into legally valid documents and government records. Thus, it is clear that while government records show only 189 families as owning land, actually the number of those who possess their own fields is larger. If we do not take into account the houses in the two neighbouring hamlets, Shamirpet proper has 380 houses. Each house represents a family, elementary or joint. Out of these, 240 families have some land of their own, although from among them 60 families possess only tiny fragments. Among the other families some have only dry land, some have very little wet land, while some have highly fragmented land which often lies in many different corners of the village. This still leaves nearly 140 landless families. From these we can eliminate about 20 government officials who are not a part of the permanent population of the village; and about 10 others who have an occupation or calling which gives them a sufficient income to maintain a reasonably comfortable life according to prevailing rural standards. Eliminating these, we have some 110 families that are landless. These are in addition to an equal number of families who have insufficient or uneconomic holdings.

427 Those who have no land, as well as those who have very little land, are left with the alternatives of either working as whole-time agricultural labourers or of cultivating land taken on lease (*kaul*). Persons choosing the second alternative, either pay the owner of the land a fixed sum of money every year, or they give him a quarter or one-third of the produce. Absentee landlordism is almost negligible in Shamirpet, and those who own the greater part of the village land themselves want to cultivate their best fields. Thus only inferior quality land can generally be had on
425 lease. With hard work and financial investment this land can be
427 improved, but unfortunately this is impeded by several factors. If the same person continues to hold the lease for certain fields for

their separation by death or selling causes so much sorrow among the peasants.

Land is indeed the most precious and coveted possession of the village people. With the exception of women's ornaments, land and cattle are almost the only property they have. With the overall increase in general price levels in recent years, the price of land has also risen. The following table will give an idea of the average prices of different grades of land in 1939 and in 1950.

TABLE III

Prices of Land in 1939 and 1950

Type of land	*Price per acre in rupees*					
	1939 *Grades of land*			1950 *Grades of land*		
	A	B	C	A	B	C
1. Dry land	60	40	18	220	170	75
2. Wet land	250	150	90	1,200	800	480
3. Garden land	300	240	110	1,500	1,200	550

I propose to examine the standards of living, and relative earnings and expenditure of the different levels of the population in a subsequent chapter. But a consideration of the economics of agriculture will not be out of place here.

The two major crops grown by the people of Shamirpet are rice and millet. Table IV gives the averages per acre of gross income, total cost and net income, in the cultivation of millet, particularly *jawar*. Tables V and VI give similar figures for paddy, for single crop and double crop lands respectively. The figures have been worked out from a survey of a 50% sample of village families cultivating the three different categories of land. Figures are given to the nearest whole number.

TABLE IV

Average Cost and Yield per Acre in the Cultivation of Millet

Grade of land	*Gross income*	*Total expenditure*	*Net income*
A	Rs. 140	Rs. 64	Rs. 76
B	" 82	" 40	" 42
C	" 62	" 30	" 32

THE CHANGING SCENE

000 well as the village cults still continue to retain their former position.

178 621 The Police Action undertaken by the Indian Union in 1948 changed the fortune and status of the State of Hyderabad. The most significant outcome was that political power changed hands —from an extremist communal party to the people of the State. It had a profound effect on the rural areas. However, sufficient time must elapse before we can evaluate its total influence on the life of the community. But it has set in motion certain trends which are not without interest to the student of social change in peasant communities.

178 578 621 The first definite change is that Muslims who occupied a privileged position during the former régime now no longer do so. On account of some of their un-neighbourly acts of terrorism during the last phase of extremist Muslim rule in the State some of them had become very unpopular. Fearing retaliation by the Hindus they ran away from the village temporarily. Now they have all returned. For some time they were jeered at and ridiculed, but at the time of our study cordiality had returned to the Hindu and Muslim sections of the population.

178 651 661 The second noticeable change is that under the administrative reforms initiated by the new administration forced labour and forced extraction of hospitality by government officials have been prohibited. In practice they still continue on a restricted scale. Government's decision to take determined steps against bribery and corruption has been announced; but firm action still remains to be taken in this direction.

423 178 Thirdly, the abolition of feudal estates has been a big step in the direction of land reform. With the end of the Jagirdari system Shamirpet has once again come under normal district administration. Further reforms ensuring a more equitable distribution of land, fixing a maximum limit on land holding and ending the evils of absentee landlordism are under contemplation. When these plans materialize substantial changes can be expected.

178 704 654 Fourthly, the government has intensified its welfare and nation-building activities. The village is to have a better school in the near future. The Public Health Department is already more active. The Agriculture and Veterinary departments are making a better planned and organized effort towards the introduction

of more scientific methods in their respective fields. But the results of these efforts can be judged only after a few years.

As regards the minor Panchayats, they were not in a position to undertake this work at all. If the Food Adulteration Act was enforced in all the major Panchayats, it would no doubt prove to be a good source of income to the Panchayats. 651 744

Fines on Encroachments: Most of the Panchayat areas were not surveyed and as such they had only the right of fining the encroachments and not of removing them altogether. However, this system of penalysing them yielded a good source of income to the Panchayats, where-ever it existed. (Column 29.) 651 423

Among the major Panchayats, some of the 1st grade Panchayats like Tuni, Bhimavaram, Guntakal were punishing encroachments. Out of the 1052 encroachments booked in Tuni, about 213 were District Board encroachments. Amalapuram had not the courage to take up the problem of encroachments though there were many. In the West Godavari, Bhimavaram was booking offences of encroachments and the scale of fines was as follows:—

Licence Fees on Encroachments in Bhimavaram Panchayat

Type of Encroachment	Rate	Area	Period
	Rs. as. p.	Per sq.	Per
1. Sunshades.	0-2-0	yard.	half-year
2. Balcony.	0-8-0	do.	do.
3. Verandah or part of house.	1-0-0	do.	do.
4. All kinds of pendals.	0-0-6	do.	day.
5. Box shops and the like.	0-0-6	do.	day

For the grounds to be let temporarily for the purposes which came under the Public Resort Act, 1888, and under Section 160 (i), (ii) (iii) of the Madras Local Boards Act as amended for protection of public roads vested in Bhimavaram Panchayat Board, the rates were as below:—

Area	Rate
	Rs. as. p.
Upto an extent of 3000 sq. ft.	0-0-6 per sq. yard per day
For every 1000 sq. ft. or part thereof over 3000 sq. ft.	0-0-3 do.

651 423 In Kistna District the rates for encroachments in Vuyyuru Panchayat area were as follows :—

Type of Encroachment	Rate	Per
	Rs. as. p.	
1. Steps	0-1-0	sq. yard per day.
2. For drain coverings on public streets	0-1-0	do.
3. For culverts	0-1-0	do.
4. For erection of temporary pendals	0-0-3	do. per 7 days
5. Sun shades with zinc sheets	0-0-6	do. per 7 days

There were only some instances of Panchayats where fines for encroachments were being collected. In Vizagapatam, as in other districts, the Panchayat could not take effective action against encroachments as the villages were not surveyed. In several Panchayats like Salur, Bobbili, Yellamanchili and Parvatipuram, where some of the glaring instances of public encroachments were noticed no action appeared to have been taken by the Panchayats. They excused themselves on the ground that the villages were not surveyed. The same was the case of Panchayats in West Godavari, Kurnool, Bellary and Anantapur Districts.

651 **Fees under Public Resort Act:** This again was a rare source of income which only a few Panchayats were collecting at present, and which many more could collect. The rates were found to vary from Panchayat to Panchayat, but it was not possible to obtain schedule of rates in many Panchayats except in 1 or 2 instances as Bhimavaram.

Rate of Fees Under Public Resort Act in Bhimavaram Panchayat in 1946-47.

Details	with application	without application
	Rs. as. ps.	Rs. as. p.
1. Erection of Pendals per sq. yard perday	0—0—6	0—1—6
" " " " " " per month	0-12—0	1—8—0
" " " " " " per annum	6—0—0	12—0—0
2. Bunks of 3 yds. × 2 yds. per annum	9—0—0	18—0—0
3. General purpose per sq. yard per annum	12—0—0	24—0—0

31: Slater S-5 (1916-1917) 1918 AWI India
Telugu AWI7

427 zamindari tenant supplies two pairs of bulls, one-eighth goes to
241 the cultivator.

In the case of sugarcane, the cultivator gets 1½ shares and the zamindari tenant only one. If the sub-tenant cultivates on contract, the cultivator must give two maunds of jaggery for every 2½ cents of land planted with sugarcane.*

Of the agricultural families, all the males cultivate some land and also work for hire. There are two females, however, who do not cultivate, of whom one lives on charity and the other by working as a coolie.

[423] Of the lands which are called "Sirkar" there is only one kind of ownership and holders of such land are called pattadars.

As regards lands designated "inam" lands there are slight differences. The inamdars pay, instead of the full rent, what are called quit-rents and road-cess.

463 There are five villagers who combine agriculture with other occupations. One is a blacksmith, the other a potter, the third prepares combs, and two others are dhobis. The sub-tenants mentioned above also do the work of coolies between harvest and sowing time.

243 *Agriculture.*—All dry lands yield only one crop per annum. Wet lands yield two crops. No land yields three crops.

For millets and pulses, the land is ploughed after a shower of rain when it is soft. Generally June or July is seed time. After a time when the plants sprout up the fields are weeded. After that four or five good showers of rain are needed. Then when the corn is ripe, it is cut and piled in bundles. The bundles are trod upon by bulls and the corn drops out.

For paddy the harvest time is November for the first crop, for which seed is sown in June or July; April and May for the second crop, for which seed is sown in December or January. When there is sufficient water the paddy fields are flooded with water and then ploughed till they become miry. Afterwards, green leaf manure (generally kanaga leaves) and animal manure are spread and well trodden in. Before planting paddy is steeped in cow-dung water in pots, which water is renewed every day. After four or five days the plants sprout up and then they are removed from the pots and placed in the prepared fields. After they are thus planted the fields are again flooded with water. But the water is allowed to remain for a day only. The next day it is let out and the fields are allowed to dry for three days when the plants are of some size. From that time onwards till the corn is ripe water is allowed to flow freely on the fields. When it is ripe it is harvested. Then it is cut, heaped in bundles, struck against a bed of rock when the grain falls out which is all collected and taken home.

249 *Sugarcane.*—The land is well ploughed, but unlike paddy is not made miry at first. Long trenches of comparatively little depth are made by means of the ploughshare. Then the field is well manured, and water is let in till it becomes miry. The sugarcane already cut in small pieces is planted in these trenches. No water is let in on that day. After an interval of three days water

[804] *[This must be taken to mean, not the Railway or Bengal maund of 82 lb., but a local maund of 26 lb. very nearly. The rent in jaggery is therefore nearly one ton per acre, worth about Rs. 150.—Ed.]

31: Slater S-5 (1916-1917) 1918 AWI India
Telugu AWI

311 *Land*—

	ACS.
Wet land	141·30
Dry land	304·29
Land watered by wells	52·19
Common waste	451·35
Pastures other than waste ... ... }	898·14
Woods and forests ... ... }	

312 There are two tanks, *Kodipalli cheruvu* and *Varadarajulu kunta*. The first is sufficiently deep though not extensive, and the water stored in the tank is sufficient for two crops. The surplus water is allowed to collect in another small pond. There are fourteen wells, all built round with stone; and one stream when in flood affords an additional water-supply.

311 *Classification of lands—According to assessment*—

651

Wet lands.		Dry lands.	
Rates.	Acres.	Rates.	Acres.
Rs. 4-0-0	18·38	Re. 1	304·29
Rs. 5, Rs. 5-8-0	32·38	... ..	...
Rs. 6-0-0	21·24	.....	...
Rs. 7-0-0	20·35	.....	...
Rs. 8-0-0	7·37	.....	...
Rs. 9-0-0	1·10	.....	...

311 *Occupation of land.*—Of the dry land 109·02 acres, of the wet land 31·50 acres are cultivated by the landowners, the remainder, viz., 32·28 acres of wet land, and 272·79 acres of dry land are sublet and cultivated by tenants.

423 There are about 25 non-cultivating landowners. Some hold Government posts, about 12 are engaged in trade; there are between 30 and 40 tenants who own no land, and the agricultural workers who neither own nor rent land number men 113, women 47.

There are two kinds of ownership, inam and patta. All sirkar lands are held by pattadars. The area of holdings of inam ownership is 127·38 acres. The rest of the cultivable land is held by pattadars. Inamdars pay only quit-rent and road-cess.

There are only about half a dozen pattadars. One family alone owns 97·15 acres of wet and 143·14 acres of dry land.

427 *Rents.*—There are no cultivators who pay a money rent. Everything is paid in kind. The usual arrangement is that the cultivator himself supplies all that is necessary for cultivation, and out of the produce one-half goes to the landowner and the other to the cultivator. There are no other conditions of contract. But when sugarcane is cultivated the landowner gets only one-fourth of the produce.

The whole land revenue comes to Rs. 1,034-7-0, out of which the revenue from the inam lands alone amounts to Rs. 154-3-0.

463 Some of the villagers are engaged in trade side by side with agriculture. Others are potters, dhobis, in addition to being cultivators. Some hold Government posts. Some are contractors.

31: Slater S-5 (1916-1917) 1918 AW1 India Tamil AW18 Telugu AW17

Ta 691 consent. The case was decided in the High Court in favour of the plaintiff. A similar dispute is in progress now.

Ta 556 About half of the Brahmans are well-to-do. Most of them have no children. They adopt children. The wealth of the father and of the adoptive father goes to the son. Thus the properties of two persons go to one. Being well-to-do, they do not engage in work; but spent their time in idleness and gossip. Some engage in money-lending at usurious interest.

POTHAVARAM, RAZOLE TALUK, GODAVARI DISTRICT.

[*By B. Lakshminarayana Sastri, Christian College, Madras.*]

Te 162 *Population.*—Brahmans, 8 families, 53 individuals; Sudras, 191 families, 948 individuals; Muhammadans, 5 families, 28 individuals. Birth-rate 44 per thousand; death-rate 35 per thousand.

Te ●423 "The Brahmans used to monopolize the land till recently and cultivate it through non-Brahman (Pariah) servants. But being far away from their land their property was not safe with the uneducated Pariahs. A sect of non-Brahmans called Kapus are now buying lands through their economy and industry and low standard of life. The Brahman having to maintain a high standard is slowly incurring debts. There is a chance of the non-Brahman Kapu sect in the village gaining the lands if they maintain their low standard of life and economical and industrious habits. Te [793] While the non-Brahman always remains in the field or garden the Brahman stays for a major part of the day in the main village as he has to perform his daily religious ceremonies and social functions. The Brahman cannot live in such an isolation as the non-Brahmans. He cannot do hand labour and his supervision is inefficient.

Te 454 "People buy land as a secure form of investment. The educated classes after saving money buy lands with it though they never cultivate it. It is the only form of secure investment with which they are familiar being ignorant of other safe investments. Moreover, land investment pays a man better and gives him some Te 167 status among his neighbours. The emigration from this village is slow. Some are leaving for neighbouring towns for their sons' 871 education while a few are emigrating to Burma for labour. The former rarely return except during vacations while the latter return after four or five years. This emigration once started catches fire, education is simply being undergone for appointments, there being a sort of respect and awe attached to this sort of life. Every average villager now eagerly wants to educate his son in spite of heavy debts and great inconveniences. Economically it is a loss though intellectually it may be a gain. Socially it is removing some of the superstitions of the villagers. The mixing with the educated villagers is removing many deep-rooted superstitions. The emigration to Burma of coolies is to a small extent an economic gain; but at the expense of family life and social intercourse. The husband has to part from his wife and friends for a very long time. He does not even become intellectually advanced and his earnings are spent on drink."